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# The Review of Religions

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The
# Review of Religions

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

## ZIKR-I-HABEEB

### A Page from the Life of the Holy Prophet

It is related from Abu Bakr that (on the particular occasion mentioned below) the Holy Prophet sat on his camel and a man held its nose-string. The Holy Prophet asked: "What day is it to-day?" We thought that he was about to give the day a new name, so we remained silent. Then the Holy Prophet said: "Is it not the *Yaum-al-Nahr*."[1] We replied that it was. "And which month is it?", the Holy Prophet inquired next. Again we thought that perhaps he was about to call the month by a new name, so we remained silent. The Holy Prophet then continued: "Is it not the Zil-hajjah," and we answered that it was. "Indeed," said the Holy Prophet, "your blood, your properties, and your honours are sacred among you even as the sanctity of this your day, in this your month, in this your sacred city. So let those of you who are present convey this teaching to those who are absent, for the one to whom it is conveyed may perchance be more able to remember than the one who conveys."—*Bokharee.*

(1) The day at the close of the rites connected with the pilgrimage to Mecca on which the pilgrims offer sacrifices.

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ings of God be on him). A revelation of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi, who is the fruit of the pure tree in our age, runs as

ما انا الا کالقرآن ۔ سیظھر علی یدی ما لھم من الفرقان

and means "I am like the Quran. All that was manifested through it will be manifested through me, *i.e.*, the Quranic teachings will be seen by the world in me." This revelation points to his being a manifestation of توتی اکلھا.

The *second* characteristic of the Pure Word as suggested by its being ever ready with the fruit is that it should be able to give eternal salvation. If a person in whom the word of God takes its growth in the form of a tree does not attain eternal life then the tree also will not yield the fruits for ever. This characteristic is therefore a necessary requisite of the Pure Word. Although this significance pertains to the future and it is impossible to give a proof of it in this world, yet there is one thing very clear. It is only the religious books which promise eternal salvation. Books which men write do not promise eternal salvation, nor can they give eternal life which can be bestowed only by an eternal being which is God Almighty alone. Only such books can claim to give eternal life as also claim to have been revealed by God. So far as this claim is concerned we find that the Holy Quran excells all other scriptures. Scriptures other than the Holy Quran do not treat the subject of eternal life with even one-tenth of that detail and argument which one finds in the Holy Quran.

### Fifth Sign

The fifth sign of a pure tree which has been mentioned above is that its fructification is divinely ordained. This sign suggests that the results of a pure word are not only natural but super-natural fruits as well. Natural results can go to prove only this much that the particular book has given an excellent picture of the laws of nature, but they cannot prove that the book comes from a being who over-rules nature.

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This fact can be established only by such a book as can produce results far beyond the scope of natural causation. As an illustration let us take a book which gives us orders to eat a certain thing and not to eat another. The natural result will be that if the thing allowed is good it will impart strength to the person who eats it. And if the thing prohibited is harmful, the person who refrains from its use will improve in health. The effect of books written by man ends here. A book of religion, however, will take us a step further. By observing its teachings we did an extra deed, namely, that we did it for the pleasure of God. Thus an action which was natural now becomes religious. It is therefore necessary that a heavenly book should, in addition to the natural results, also produce such results as go beyond it and bear the signs of the pleasure of God.

## The Evil Words

و مثل كلمة خبيثة كشجرة خبيثة اجتثت من فوق الارض مالها من قرار ○

> And the meaning of an evil word is that of an evil tree which is rooted out of the earth and which is without any stability.

The word *Khabith* (خبيث) means (*i*) a dirty object, *i.e.*, a thing the sight of which fills one with disgust and which a person cannot accept; (*ii*) a thing which becomes defective from inside or that which becomes rotten; (*iii*) every bad colour or thing or person having bad effect is termed *Kabith*: (*iv*) things of bad taste and bad smell (like garlic, onion, etc., etc. are also said to be *Khabith*. The Holy Prophet (peace and blessings of God be on him) is reported to have said: "Any person who eats of this *Khabith* plant (garlic and onion) should not sit in our company." —(*Aqrabal-Mavarad.*)

*Kalimatin Khabithatin* كلمة خبيثة is thus a production which, (*i*) though a creation of the human mind, is put forward for a comparison with the word of

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God—irrespective of the fact whether its creation is attributed to God or not, an instance of this kind being the writings of philosophers; (*ii*) a production of which the fruits are tasteless and undelicious and which is devoid of all those excellences which have been stated above in connection with the characteristics of a pure word.

The word *Ijtussat* (اجتثت) means that which has been rooted out of the earth, or that which has no roots at all and grows above the surface of the ground only—as for instance some herbs which receive no food from the ground.

The phrase شجرة خبيثة (evil tree) suggests the following characteristics of an evil word (which denotes false religion) as against those of a pure word.

1. Its appearance is repulsive.

2. It gives good and rotten teachings mixed together.

3. Its results are not very good. This means that by following its teachings and acting upon it such men are not produced as might claim to have reached God. The Bahai religion is an example of it. Ninety years have passed since the time of its foundation, yet we do not find a single man among them who might claim to have heard the voice of God as a fruit of following its teachings. On the other hand a very short period has passed over the advent of the promised Messiah (peace be on him) and there are many from among his followers who are blessed with the sweets words of God.

The word *Ijtussat* (اجتثت) points to the following characteristics of an evil word.

(1) Such a word deals with superficial problems only. There is no discussion of spiritual problems in it. It discusses such problems as a people ordinarily know. The works of Bahaullah are a good illustration of it.

(2) Its teachings do not last long. This is exactly

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the case with the teachings of Bahaullah. He for instance gave permission to have two wives at a time, but his son Abbas cancelled it.

(3) Its teachings cannot hold out against objections. It followers have to lose ground before even very small and trifling objections. Bahai teaching is like that. Its followers cannot stay at one place. At every objection they have to shift their ground.

(4) Its effects are soon lost. A teaching of which the effects are lasting is sure to live longer, but a teaching from which the hearts begin to turn soon is sure to lose rapidly. As an illustration the teachings of Muselma (مسیلمہ) in the early days of Islam, and the Bahai religion in the present age can be quoted. There are very few people who observe its teachings. Even those who profess to follow it do not act upon its teachings and if ever they begin doing it they give it up very soon.

(5) It does not get fresh aid, which means that the revelation of God does not continue in it.

(6) Its branches are not high, *i.e.*, it does not embrace high morals. It does not even discuss different human needs.

مالہا من قرار *i.e.*, it has no stability, which points to the following characteristics of an evil word :

1. It cannot find a firm footing in any country, *i.e.*, it is not given an opportunity that the people may test it and draw any conclusion from it. It dies, so to say, without being tried.

2. There rises always a need for changing its principles. Islam in its very beginning taught لا الہ الا اللہ محمد رسول اللہ and from that day onward there was no change in it. The principles of false religions on the other hand are constantly changing. The principles of Bahai teachings are presented in Iran in a different colouring because of the country being a Shia country. The same teachings when put before a Sunni are stated in quite a different way. In America

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the principles are changed altogether and in England only such teachings are put forth as may be easily acceptable to the people there. When I visited England a Bahai lady came to discuss religion with me. I asked her to give me any new teachings advanced by Bahaulla. She told me of his teachings about monogamy. I asked her if that was really so why did Bahaullah himself have two wives. She replied that that was only before his claim. I contended that there did not arise the question of doing something before or after a certain time. When he claimed to be God he ought to have known this long before. The words before and after have no meaning for a being who is all-knowing. Then I told her that Bahaullah afterwards gave permission to his son Abbas to have a second wife because he had no children. At this stage another Bahai lady who was from Iran whispered in the ears of the English lady saying that he (Bahaullah) made the second wife as his sister and kept her so. The English lady reproduced this very sentence to me. I asked her to make it clear for me as to how did the second woman come to have children. In great perplexity she asked of the other lady if it was really true that the second wife gave birth to children even after his claim. On getting a reply in the affirmative all the people present burst into loud laughter.

In short, the Bahais make different laws in different countries. So do the Christians. There has been an open discussion in their books as to how should Jesus Christ be presented before different nations. In the early days of Christianity, on account of Roman oppression, the Sabbath came to be observed on Sundays instead of Saturdays. This shows that a change in religion for the sake of people is allowed in Christianity. In Islam, on the other hand, we find that all its teachings are based on principle from the very beginning and no need of decreasing or increasing them has ever arisen.

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## The Fruit of True Religion

يثبت الله الـذين آمنوا بالقول الثابت في الحـيوة الدنيا و في الاخرة ○

God confirms those who believe in His wholesome word in the life here as well as in the life to follow.

The wholesome word is that which is produced in result of the pure word, *i.e.*, God sends down revelation to its aid. It has been termed *Thabit* (ثابت) because if they have it for to-day then to-morrow it will be their brethren who will possess it and there will never be a break in the chain. Again it has been called *Thabit* because it has its effect here as well as in the life to come. The word of the false prophets on the other hand does not help any body after his death.

(*Concluded*)

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# MARRIAGES OF THE HOLY PROPHET OF ISLAM

لقد كان لكم فى رسول الله اسوة حسنة

God in these words has praised the Holy Prophet (صلى الله عليه وسلم) in the most comprehensive manner. We are told that the life of the Holy Prophet affords a perfect example to all people in all countries and in all walks of life throughout the ages. This portion of the verse means :

> " There is, indeed, the best model for you all in the life of the Prophet of God."

From a little child to an old man his life provides a complete guidance for every aspect and every phase of human life. And the Holy Prophet did actually live through all the experiences of life. He lived the life of an orphan, of a bachelor, a husband, a father, a soldier, a statesman, a preacher. He remained down-trodden and persecuted for a long period. He was and still is being maligned and vilified as no one has ever been in this world. Even those who ought to have been most grateful to him, turned against him and reviled him.

Then we find him a victor at the height of glory and power. He was penniless, and then we find him in a position of doling out wealth and riches to thousands of his needy followers. Neither poverty nor glorious success turned him a tittle from his path. He gives us scores of illustrations of his soldierly heroism and consummate generalship, and throughout the vicissitudes of the battle-ground, sometimes victorious and sometimes beset on all quarters, the beacon-light of this man shines in the same steadfast purity. We find him leading the austere and rigid life of a celibate for the first 25 years of his age, in a country where people attained the age of maturity at ten, at a time when no sanctity or praise was attached to a continent life, in an age when peoples' common boast was their

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inordinate excesses in immoral practices. At that time the Holy Prophet Mohammad (صلی اللہ علیہ وسلم) lived such a pure and sanctified life that friend and foe alike had to acknowledge it. Again we find in him a perfect exempler as a statesman, a ruler, a noble enemy, a friend, a father and a husband. It is in this last capacity that I wish to show the Holy Prophet.

His enemies have filthily and most unjustly criticised his marriages. In order to deal briefly with the whole question the life of the Holy Prophet can conveniently be divided into four periods.

The first part of his life lasts till the time when he had completed his 25th year. This was the period in which he earned the title of *al-Amin*, *i.e.*, the most trustworthy person in every respect and in every sense. I have already hinted in passing at the depraved plight of Arabia when morality was quite unknown and clearly at a discount. The more immoral and incontinent a person was the more exalted and respected he was sure to be. The lascivious, obscene and sensual poetry of that period would amply bear me out in this assertion.

A person of morbid morality would more or less have spent himself when he arrived at this age. But according to all testimonies, of Muslims, Christians, Jews, and heathens, the Prophet was pure, flawless and immaculately spotless in word, thought and deed.

The second period of his life was from his 26th to his 54th year. This was the time when he was married to one wife—the Lady Khadijah. The Holy Prophet used to exhort his followers to treat their wives kindly, respectfully and considerately. He often would say خیرکم خیرکم لاھلہ "The best among you is he who treats his wife best." Let us see what sort of wife he had and what treatment he extended towards her. He was, as I have said, 25 years old. This is a most impressionable age. This is an age of romantic ideals. Every one, even the poorest of the poor, aspires to the hand of a virgin, beautiful and possessed of various attractions. The Holy Prophet could

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have married some such damsel. He belonged to the best family of Quraish. He was very handsome and very strong. He had every attraction to fascinate a woman. But he married Hazrat Khadijah, who at that time was forty years old, and twice a widow. She was a rich heiress, but the first thing the Prophet did on marrying her was to liberate all her slaves and to distribute the major portion of her wealth among the poor, the orphans and the widows. He lived with her as an ideal husband for over thirty years. He did not marry any other wife during her lifetime, though according to the established practice and common usage of the country he could have married as many virgins as he liked. But he passed a contented and happy life with Hazrat Khadijah.

Let me give you a glimpse into the married life of this holy couple. The Holy Prophet had lived with Khadijah for 15 years when he was called to Prophethood. He was in the cave of Hira when God's angel first visited him. He was terribly shaken with this spiritual experience. He returned home trembling and recounted the mysterious phenomenon to his wife. He said, لقد خشيت على نفسى 'I am frightened about myself." She heard him patiently and said,

> "Nay certainly not. I swear by the Holy name of my God that He will never expose you to disgrace. Why, you always respect the ties of relationship, you practise those virtues that are extinct from the world, you show extreme hospitality to guests, you carry the burdens of the heavily weighted, and you help people when they are persecuted and afflicted in the cause of truth."

These words of Khadijah contain volumes of praise. These words from a wife testify enough to the behaviour of any husband. All the historians have quoted this eulogy of Khadijah.

The third period of the Prophet's life lies between his 55th and 60th year. During these six years he married his other wives. All these marriages were contracted on various grounds. Some were for political expediency, some for economic, social or religious reasons which I shall in brief discuss a little later.

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These marriages were a sacrifice—a tremendous, colossal sacrifice that he had to make. The Islamic law pertaining to polygamy is very strict and rigid, and this severity is an effective check against marrying more wives than one at a time. As it is, Islam, being a practical universal religion, in contrast with other idealistic or ecstatic faiths, it envisages, in its tenets and laws, all possible contingencies of social life, and the law allowing polygamy is one which has to be resorted to in certain cases (as for instance in that of unequal distribution of the sexes on account of various causes) and thus to check rampant disregard of moral laws which we in fact have witnessed in certain cases in the present day. The Holy Prophet fulfilled the tenets of that law both in the letter and spirit so minutely and so perfectly that all his biographers have paid him a high tribute. He has left a model in this that can never be approached.

The Prophet's first wife after the death of Hazrat Khadijah in her 70th year was Sauda. This lady was very old. She had no looks about her. The Holy Prophet married her only because she was a widow of one of his staunch adherents who had suffered untold persecution for a long time and who had died an exile in Abyssinia. His widow had no relation to look after her, no one to befriend her. The Holy Prophet at this juncture married her. Some European writers commenting on this marriage say that it was a very noble and selfless act. The same holds good of the Holy Prophet's other marriages. Aysha is the solitary exception. She was the only virgin the Prophet married and this marriage was the result of a dream of his. The testimony of his first wife Khadijah has already been quoted. Let us see what Aysha has to say in this connection. Hazrat Aysha, was asked after the Holy Prophet's death about his manners and general conduct. She answered كان خلقه القران . "His character, his deportment and his manners were exactly in consonance with the teaching of the Quran." This also has been unanimously quoted by his biographers. All the other wives, as has been

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## Malfoozat-i-Ahmad[1]

*March 1, 1901.*

*Namāz* is a matter of prayer and sincerity. True *Īmān* and malice are never found together. One should not spoil one's *namāz* by offering it behind an *imām* who is not a *muttaqee*.[2]

*March 2, 1901.*

The Promised Messiah remarked: The field of *Īmān* and progress towards perfection is limitless. The Almighty God is not a miser, so that a spiritual achivement that is possible in the case of one man is also possible in the case of another. If the attainments of a Prophet of God were entirely out of reach for other men then his advent would have to be pronounced as practically useless and not of much avail. A Sufee, Ibn-i-Hazam, has written that he embraced the Holy Prophet (and was so merged into him) that he became the Holy Prophet himself.

*March 6, 1901.*

A man solicited prayers for the removal of certain difficulties. It would appear that he was perhaps depending upon human help. In this connection the Promised Messiah remarked: One should never rely upon human aid: one should rely only upon God. Whenever you would depend upon man, you would gain nothing. The real Islam is this that one should entirely dedicate himself to God. When this is done all difficulties solve themselves.

Hazrat Ahmad added: The way to make manifest the glory of God is to remove *shirk*[3] from the world, for *shirk* is a sin in regard to which God has said that it would not be forgiven. In these days the greatest *shirk* is this that Jesus, son of Mary, is made into a god.

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(1) Translated from *Malfoozāt-i-Ahmād*, published by Sh. Abdul Hamid.

(2) Literally this word means one who fears God, or one who seeks protection and shelter with God.

(3) Setting up of equals with God.

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mentioned above, were ladies in advanced ages, ladies who had lost one or more than one husband. There were many reasons for marrying them.

The first and foremost reason was to spread his teachings adequately among women through his wives The Prophet himself used to teach men by example and precept, and ladies were required to carry his words and practices to women. This mission was amply fulfilled by his wives. They not only taught women but also men. For the record of most of the Prophet's sayings and preachings and actions we are indebted to his wives.

Another reason was his pity for the forlorn plight of some widows. I have already cited the instance of Hazrat Sauda. In this connection a well-known Christian missionary says, " It should be remembered, however, that most of Mohammad's marriages may be explained, at least as much by his pity for the forlorn condition of the persons concerned as by other motives. His wives were almost all of them widows who were not remarkable either for their beauty or their wealth but quite the reverse. "

The third reason is that the Holy Prophet married some of his wives with a view to winning over their clans. Hazrat Javairiyya belonged to this category. After his marriage with this lady all her tribe accepted Islam and abstained for ever from idol worship and wicked practices.

The fourth reason was to set a perfect example to his polygamous followers in the way of behaviour when marrying more wives than one. By marrying ladies who lacked all the various attractions, the Holy Prophet set a permanent record of equity and justice. His time, his house, his attention, his worldly possessions, were all exactly equally divided among his various wives. In this domestic division the Prophet's life was indeed the life of a traveller who is for ever moving from place to place. The programme of his life was in truth a living commentary of his oft-repeated saying : كن فى الدنيا كعا برى سبيل " Be

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in this world as a way-farer."

Another reason was to abolish some of the old pernicious customs of Arabia, based on superstition and injurious belief. His marriage with Hazrat Zainab is a case in point.

All these marriages happened in these six years. This was the period when he was being perpetually attacked and fought against from all sides. Madina where he lived at this time, was in a state of regular siege. How on earth can any one malign him and say that he was lustful, sensual, and lascivious? A man who had passed all his youth and the greater part of his old age in spotless purity, how could he turn morally depraved, licentious and voluptuous so suddenly and at that period too when he was for ever being dragged into fights and wars by his mortal and deadly enemies? How could the Prophet in his old age be fascinated by the beauty and allurements of the tender sex when these could not shake him from his high moral pedestal when in youthful vigour? How could he act wantonly and sinfully when the whole of Arabia was seething with mad hatred against him and when every day brought a fresh foe arrayed against him in the battle-field? Just consider for a while the condition and circumstances of the Holy Prophet. At that time and at that critical stage even the most morally depraved and abandoned person cannot for a minute think of lustful ideas.

The fourth and last period of the Prophet's life starts, from his 61st year and terminates with his death three years later. In this period he did not contract any new marriage.

In spite of attending to all the domestic duties and fulfilling all the social responsibilities, the Holy Prophet never lost sight of his objective. As is now admitted on all hands he was consumed with Divine Love. He wanted to bring all the erring world to the threshold of the One God. His soul along with his forehead often for long hours touched the ground before his Creator and he was indomitably resolved to

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cause all the people to prostrate likewise before Him. The world of his age was plunged in polytheism and his sole aim was to wean it from this malpractice.

The Holy Prophet was no doubt a married man yet we do not meet with even an anchorite worshipping his God with such singleness and tenacity of purpose and such ardour that his attention not even for a small fraction of time was distracted from his object of worship. He passed half his nights, very often more than half, in devotion and prayer. At times his holy feet would swell through standing in prayer for hours at a stretch. All of us have some idea of the life of a voluptuary. Are his nights passed in similar pursuits? Far from it. The worldly people love sleep, but for this supreme Prophet sleep had no attraction. And when he did sleep, his heart, his soul and his brain were filled with yearning for his God. His hands might be busy at work but his innermost soul was deep in meditation on God. He said once

عنيان تناسان ولا ينام قلبى

"My eyes sleep but not so my heart." He loved his wives; but it can in perfect truth be also said that none of them had any sway over his heart which was wholly devoted to his Lord.

Some of his critics accuse him of loving Aysha beyond all bounds, so much so, they say, that he was prepared to sacrifice his all for her. Here is one incident, out of many, that throws a flood of light on his character. One day it was his turn to be with Hazrat Aysha. When night fell he went to bed. At about midnight Aysha woke to find the Holy Prophet's bed empty. She sat up and looked about everywhere, but could not find him. She got out of her bed and made a thorough search about the house with no better results. Then the thought that he might have gone to the house of some other wife sent her from house to house. At last she went to the mosque where, too, he was not to be found. Then she looked towards the graveyard close by. There in the moon-

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light she saw some white thing lying on the ground. Shuddering and with a palpitating heart she approached that white substance. On reaching within ear-shot she heard the following words proceeding from the Holy lips of the Prophet who was lying down prostrate :

سجدت لك روحی و جنانی

" My heart and my soul are cast down before You O, God, my beloved."

Tears welled up in Aysha's eyes and she stole quietly home. This is one of the numerous instances to show how much he loved God and how much, as his slanderers say, he doted on his wives. Every word that he uttered and every act that he did affords undeniable proof of his all-engrossing love, his all-absorbing devotion to God and God alone.

When he first started preaching, the Quraish of Mecca offered to make him their king, offered to give him their wealth, offered to procure him the most beautiful girls if he would only desist from his crusade against polytheism. He said, in effect, "Are you trying to tempt me with the offer of kingship, riches and with the most bewitching girl? Listen! If you were to put the sun on my right hand and the moon on my left hand, I am not going to be tempted and turned aside from the mission which my God, God of the whole universe, God of the heavens and the earth and of all that is between them, has entrusted to me. Therefore cease your futile efforts."

This is the undiluted truth about his married life. Towards the end of his life when one day huge wealth was lying before him and he was distributing it among his poor followers, some of his wives expressed the wish to be given some portion of that wealth. He became very sad and angry. He said, " Either keep God and me with you or this filthy lucre. You can't have both." Thereupon Aysha is reported to have said, " I want only God and His Prophet." See,

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the Prophet (May my soul and body be his sacrifice), gives wealth to one and all; but he deprives his poor wives and children of any share.

From this brief account of the Prophet's married life the reader can judge for himself the value of the slanderous columnies hurled at our Holy Prophet (May Allah's blessings be with him) by his spiteful critics.

S. M. U. SHAH.

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# LOVE OF GOD IN ISLAM

Christian controversialists have done their level best to misrepresent the teachings of Islam on many points. The God of the Holy Quran is often described as a 'pitiless tyrant.' Nothing however is farther from the truth. The fact of the matter is that the love of God for His creatures is the ever recurring theme that finds expression in the Holy Quran. The all-comprehensiveness of Divine love expressed in the pages of the Holy Quran is un-approached in sacred literature. Every Sura of the Sacred Book begins with the significant words "In the name of Allah, the Rahman and the Rahim." The word Rahman is derived from the word *Rihm* which means the connection of mother and child before the baby is born. With a little change the word *Rahm* means filial love. Rahman means the most loving God—a Being Whose feelings towards his creatures are paternal, but they are very much intensified. Rahim signifies the Merciful God who deals mercifully with his creatures in making their humble deeds bear fruits and who gives unlimited rewards for the limited acts of man.

Rahman also signifies the Beneficent God who exercises his love towards all his creatures in providing for their needs before they come into existence, and whose gifts are conferrred on man without his having done anything to deserve them. Rahim signifies the God who grants manifold and unlimited rewards for limited acts of man.

This shows that the Allah of the Holy Quran is the fountain-head of grace for his creatures. One of the attributes of God mentioned in the Holy Quran is *Rabb*. It means one who creates, nourishes and brings everything to its final stage of development. This is the word which we have in place of the christian word 'Father.' From the above explanation of the word it is evident that the word 'Father' has

a very limited significance as compared with *Rabb*.

Read the Holy Quran from the beginning to the end and you will find numerous verses expressing the love of God for His creatures. Note the following verses of the Holy Quran :—

"Surely the might of your Lord is great. Surely He it is who originates and reproduces and He is the Forgiving the Loving"—(85 : 12-14).

*Wadood* is one of the attributes of God mentioned in the Holy Quran. This name of God is derived from the root *wudd* which means love and Wadood is the intensified form of the same and is applied solely to God. Again it says :

"Surely my Lord is Merciful, Loving, Kind "—(9 : 90).

And yet again :

"Surely as for those who believe and do good deeds, for them will Allah bring about love "—(14 : 96).

Allah's bringing about love for the righteous means that he loves them. The God of Islam is affectionate to mankind. Let us quote some verses of the Holy Quran on this point. The Holy Book says :—

"Allah is Affectionate to His servants "—(2 : 207).
"Most surely Allah is Affectionate, Merciful to the people "—(12 : 143).
"Allah is Compassionate to the servants "—(3 : 29).

Such passages abound in the Holy Quran. It has been alleged time and again by the hostile critics of Islam that the Allah of the Quran does not love mankind. But numerous verses of the Holy Quran give a direct lie to this baseless allegation. Let me quote a few texts :

"Surely Allah loves the doers of good "—(2 : 195).
"Surely Allah loves those who turn much to Him and He loves those who purify themselves "—(2 : 222).
"Surely Allah loves the doers of justice."—(60 : 8).
"Surely Allah loves those who guard against evil."
"Allah loves the patient "—(3 : 145).
"Allah loves those who are careful of their duty"—(9 : 4).
"Surely Allah loves those who trust."—(3 : 158).
"Surely Allah loves those who act equitably "—(49 : 9).

Let the Christian critics ponder over these verses.

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The Holy Prophet Muhammad is reported to have said:—

> "God said: For him whom I love I am the ears with which he hears, the eyes with which he sees, the hands with which he grasps and the feet with which he walks."

Could Divine love go further.

It has been asserted that love of God does not form the basis of the religion of Islam. One of the characteristic features of the true believer according to the Holy Quran is his love for the Divine Being. Says the Holy Book:—

> And there are among them who take for themselves objects of worship besides Allah whom they love as they ought to love Allah—and those who believe are stronger in love for Allah "—(2 : 165).

There are different motives which prompt a man to action according to the Holy Quran, and the love of the Divine Being is the noblest object that a man can set before himself. It says:

> "And they (the righteous) give food out of love for Him (Allah) to the poor and the orphan and the captive: We only feed you for Allah's sake. We desire from you neither rewards nor thanks "—(76 : 8-9).

The highest aspiration of a Muslim is to become the beloved of God. The Holy Prophet of Islam is asked in the Holy Quran to proclaim to the World:

> "If you love Allah, then follow me, Allah will love you "—(3 : 30).

ZAHUR-UD-DIN BUTT,
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## THE FUTURE OF AHMADIYYAT AND ITS SIGNIFICANCE

As the Ahmadiyya Movement is a divinely established movement, as per God's immortal divine law, it will continue to flourish and progress till at last it will spread throughout the globe. The more it meets with opposition and oppression the greater and more rapid would be its progress, for the foundation of a divinely established movement rests on the solid foundation of Truth, Faith and Divine Help.

Those who possess discerning eyes have witnessed how this Movement has already succeeded in spreading its influence throughout the world.

In the course of the last half century owing to the marvellous achievements of Science the world has become too matreialistic, so much so that in order to counteract its disastrous effects various spiritual and quasi spiritual movements sprang up in various parts of the world, *e. g.* the Christian Science Movement. Spiritualism, Theosophy, and the Oxford Group Movement, but as these movements were not established by any special divine dispensation they tend, as far as any real Reformation in world affairs is concerned, to sink in the sand and lose themselve as an inadequate stream of water is lost in a desert.

On the other hand the case of the Ahmadiyya Movement is otherwise. As this movement has been divinely established it has worked such a mighty transformation that in comparison with it the above movements pale into insignificance.

The one underlying principle which is the most characteristic feature of the Movement is the manner in which it has expounded to the world the conception of God. Through the lapse of time the true conneption of God had been disfigured, and it needed a man with a tangible communion with God—like Moses, Christ and Mohammad—to rescue mankind from scepticism and irreligiousness. The glory of God and a living, pulsating faith in Him cannot soak into the modern material mind of man by any other means.

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Hazrat Mirza Ghulam Ahmad, by his unique exposition of the teachings of Islam, by numerous heavenly signs, and by his own life which was an embodiment of purity, simplicity, and humility—in fact a quintessence of moral and spiritual perfection—produced a community which having imbibed the real spirit of his teachings has succeeded in recapturing the lost Spirit of Religion. It has a net-work of expanding missionary activity all over the world, the soul of its message being that the God of Islam is a Living God, that as He spoke in the past He does speak to His devotees even now, that certainty of Faith, which alone is the real secret of establishing the Kingdom of Heaven on Earth, can be acquired by imbibing the spirit of Islam which has again been restored to its pristine purity and glory by one who appeared in fulfilment of the prophecies made by various religions regarding the reappearance of their respective prophets. In short Hazrat Ahmad of Qadian is the Promised World Teacher, in whose acceptance lies the ultimate salvation of mankind.

No doubt this statement might appear to superficial readers to be a highly improbable proposition, but to those who will take the trouble to study the necessary data regarding his claim and teachings, they will not fail to be convinced that the above statement is fully justified. Allah has decreed that this Movement should prevail and succeed eventually.

Satan, with all his open and subtle powerful influences, has been in this age throwing all his ingenious devices into a final struggle to defeat the righteous aims of the Servant of God raised for the regeneration of mankind and to demonstrate as positive facts the potentialities of the spiritual vereties that have been hidden in the bosom of the Holy Quran, and to demonstrate the remedies which the present world so badly needs in order to solve its economic, social and political and international problems.

Just as in virtue of the scientific achievements of the 19th and 20th centuries the world has become a compact body, similarly Allah desires that in the

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Hazrat further continued: The mischief that springs thus from Christianity is the greatest of all. For this reason God in His Holy Book has devoted a complete *surah* (*Surah Ikhlās*) to the Christians. There is no other people to whom a full *surah* has been devoted in the Qurān.

The word *ahad* is a Noun. It has a meaning richer and deeper in content than is contained in the word *wāhid*. The word *samad* means one eternally self-contained who depends on nothing else. If you believe in Trinity, you have to believe that God is dependent, not independent and self-contained.

*March 7, 1901.*

The topic of conversation was Revelation from God, and that many people encountered serious difficulties on the point. The Promised Messiah said: Some people can not distinguish between *Hadeeth-al-Nafs* (promptings of the mind), inspiration from Shaitān and the Revelation from God. They are taken in by the former and are led astray. The message that comes from God has a majesty and a sweetness all its own. It has the quality to shake up the mind and move it to its most profound depths. It flows, so to say, from the fingers of God, and there is nothing like it in weight. Like an unbreakable steel nail driven with force, it sinks deep into the mind of the recipient, as has been said in the Holy Qurān in the words:

انا سنلقی علیك قولاً ثقیلا

This is the meaning of the word *thaqeel*. But promptings of the mind or of Shaitān are in no way like this. *Hadith-al-Nafs* and Shaitān are, in a way, one and the same. Two forces are constantly operating upon man: angels on the one hand and Satan on the other. In other words, man has a chain on each foot. The angelic influence inspires him to do good, as is said in the Holy Qurān ایدناه بروح منه. Shaitān, on the other hand, instigates him to evil, as is implied in the Qurān in the word یوسوس. The existence of these two simultaneously operative forces cannot

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spiritual sphere too the various races of mankind should come under the banner of one universal religion, *i.e.* Islam. It is because the real teachings of Islam have not been presented to the world in a manner which could be in accord with the true spirit of Islam that we find various misconceptions in regard to this religion and its teachings. But the time has come for the world to know Islam and recognise it to be the Divine Light which it is. Missionaries of the Ahmadiyya Movement, who alone to-day are the exponents of the real Islam, have gone forth to all the parts of the world and the day is not far off when those sceptics who cannot now bring themselves to accept the above statements will be astounded when true tranquillity and peace and good-will would reign supreme in the World because the spirit of Islamic teachings would have permeated the hearts of the Whites and Blacks, the rich and the poor, the rulers and the ruled.

Thus the world will see the fulfilment of the grand prophesy of Hazrat Ahmad of Qadian that "Kings will seek blessings from thy robes",

بادشاہ تیرے کپڑوں سے برکت ڈھونڈینگے

and that the Religion preached by me will have the upper hand over all other religions and its supremacy will continue to the end of days".

Therefore it is high time for all the truth seekers that they abandon their erroneously cherished religious convictions and with open and unbiassed minds study Islam as expounded by Hazrat Mirza Ghulam Ahmad, and see for themselves whether it does not contain the elixir for which the present distracted and war ridden world has been anxiously waiting.

May Allah open the hearts of all Truth seekers and may the divine light illumine the dark chamber of their hearts so that after accepting this divine message they may enlist themselves in the vast army which is already in the field, combating the Satanic forces of this age of materialism, scepticism and irreligiousness.[1]

1. The editor is unable to put down the name of the auothr of this article because the MS. reached him bearing no name.

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# REVELATIONS OF THE PROMISED MESSIAH—I

The most outstanding fact common to the vast conglomeration of religious opinions is the unanimity that exists in regard to the *need* and possibility of man's communion with the Divine Being. *Revelation* is the highest form of such communion. The Arabic equivalent for Revelation is *Wahyee*, meaning 'a quickly given communication, a quick suggestion.' It also means 'drawing up of a line on a stone.' *Wahyee* is so called because a Revelation from God sinks deep into the heart of the recipient, penetrating to its inmost recesses, and in a flash it furnishes him with profound truths excess to which would otherwise remain an impossibility or entail in any case a laborious search for ages long. The Revealed Scriptures bear testimony to the truth of this statement. The Revelations of the Promised Messiah (the peace and blessings of God be on him) are the latest specimen and a concrete example of contact with the Supreme Being, and as such they embody in them fresh fruits of the best and finest quality that religion could produce—fruits the like of which are not always very common. For the Promissed Messiah was a *Propeht* of God and the Prophehts of God appear only in periods of a special need when there is a dearth of real religious experience. At such times throats are parched and plants are about to die; then a Prophet is raised by God, a fact again and again borne out by the Holy Quran, which compares Revelation with the timely rain coming down from the skies.

## Five Ways

God spoke to the Promised Messiah (Allah's blessings be on him) in five different ways, which we give below in his own words —

1. "The first manner in which God spoke to me is this: When God intends to inform His servant of

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any secret, He puts into his mouth in a state somewhat like a trance some words, sometimes in a mild way, sometimes marked by severeness. The words which come in force and vehemence are put into the mouth with much severity, appearing like a sudden shower of hail stones on a hard piece of earth, or like the touches of the hoofs of a horse running as swiftly as possible. Such Revelations are marked by an unparalleled quickness, severity and awe, which affect the whole system of the body, and the tongue is automatically set to a quick motion. It seems no longer to belong to the recipient. The phenomenon of a little trance, which occurs, simultaneously disappears as soon as the Revelation is complete. As long as the words of the Revelation are not complete, the man remains like a dead body, without sense, without motion. This kind of Revelation pre-eminently takes place in those cases in which the Gracious and Bountiful God does not like to accept some particular prayer on account of His profound wisdom, or He intends to defer it till a later time, or when He likes to deliver some other news which seems poignant to the recipient on account of the weakness common to man, *e.g.*, when a man wants to get something immediately but in the divine plan it is not ordained for him or it is ordained to reach him at a later period."[1]

2. "The second type of Revelation, which I call 'Perfect Revelation' on account of its many-fold marvellousness, is this: When God, the Almighty intends to inform His servant of some secret, be it after his prayer or on His own will and choice, He then all of a sudden creates in the person a kind of trance and a suspension of the senses, rendering him completely divested of the symptoms of life. The recipient is immersed so deeply into this senselessness, this trance, that he appears like a man who has plunged himself into water and dived deep to the bottom. In fact, the servant

(1) *Brahin-i-Ahmadiyya*, Vol. III, pp. 223-24, footnote.

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of God recovers from that state of trance greatly bearing the likeness of a plunge into water. He then feels within him something like a vibration of sound. When this disappears, then quite as a new appearance he feels within him a kind of exquisitely fine and sweet trend of words, and the sinking into trance is extraordinarily wondrous. Its marvels cannot be expressed in any terms of language. This is the state from which appears in the man a sea of divine knowledge. For, when God creates this state of sinking and trance in times of praying on and on, He then responds to all prayers in most elegant and sweet words, and such realities are disclosed as are beyond the capacity of man to know. This becomes a means for the increase of the recipient's knowledge of divinity and perfection thereof. The prayers of the devout man and God's response thereto with a manifestation of His Divine Majesty is a condition which enables the servant of God to see the Divine Being even in this very world. To him the Here and Hereafter merge into one without any chasm and both appear alike. When the dovout man, at the hour of any need, again and again places any difficulty confronting him before the Gracious Lord, he is favoured by the Lord with His response, quite in the same way as a man replies to another man, and the response is in the most elegant and exquisite terms, sometimes in a language which the supplicating man does not know, sometimes full of secrets beyond the reach of man's investigation, sometimes giving the blessed news of the high gifts of God with informations of the elevation of ranks in God's eyes and with thanks for the attainment of nearness to Him, sometimes containing prophecies relating to the worldly good —the hearing of such words full of favours and significance baffles all human powers, is altogether beyond man's capacities. This affords to the recipient such insight and knowledge divine as is only comprehensible by him who is favoured with such a gift. In fact he recognises God as any of you recognises an old bosom friend. This kind of Revelation is generally

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full of high class matters. Sometimes such words occur in this kind of Revelation as necessitate a reference to dictionaries for a full understanding of their implications. Sometimes this type of Revelation occurs in some foreign and unknown language, as for example, English or some other language I know not at all."[2]

3. "The third kind of Revelation appears in the heart of the recipient truly and slowly. That is to say, somewhat some words cross the mind, lacking in those perfect marvels an account of which is given in connection with the second class of Revelation. Generally it occurs in almost full wakefulness and it is felt that someone has infused or put some words into the mind from the void. The recipient remains in a state of half-wakefulness; sometimes he is quite awake when suddenly he finds that a kind of newly-appearing words penetrate into his bosom. Sometimes it so happens that just on the penetration of those words into the heart, they shoot off a kind of light and the man becomes alert to pause and recognise that this is an inspiration from God. The interested person feels that just as the penetration of the air needed for respiration refreshes the heart and all limbs, quite similarly this kind of Revelation breathes peace, comfort and happiness into the heart, and the restlessness of mind changes into serenity, gladness and joy. It is a deep secret unknown to the common peolpe, but the recipients of true divine knowledge and masters of divinity, whom God enlightens by personal experience of these divine secrets, they know and understand it quite well."[3]

4. The fourth kind of Revelation consists of the revealment of a matter by God in true dreams. Sometimes some angel gives the information of some future event or some writing on paper or stone and the like is seen revealing some unseen matters, or secrets and so forth."[4]

5. The fifth kind of Revelation is the one which

(2) *Brahin-i-Ahmadiyya*, Vol. III, pp. 236-38, footnote.
(3) *Ibid.*, Vol. III, pp. 247, footnote.
(4) *Iidb.*, Vol. III. pp. 248, footnote.

has no connection with the human heart, rather a voice comes from the outside and this voice seems as if it were the voice of a man from behind a curtain. But this voice is very sweet and vivid, comes a little quickly and the heart experiences a sort of delight. The recipient remains in a resigned state when suddenly this voice comes and he feels startled at the hearing of the voice as to whence it came and who spoke to him. Backward and forward he looks in wonder! Then he understands that it proceeded from some angel. This voice from the outside generally comes with some blessed news at a time when the recipient is anxious about a thing, or his mind is upset at the hearing of some bad news. But experience shows that unlike the second type of Revelation this type of Revelation never occurs on repeated prayers, rather it occurs once at a time only. When God wants, some angel suddenly makes the voice out of the void, unlike the second type of Revelatiou in which, as experience tells, God replies to the perfect prayers; and if a hundred times prayer is offered, the reply comes from the Fountain-Head of all gifts right for a hundred times, as the continued experience of this humble self is a testimony to it" [5]

## Distinguishing Marks of True Revelation

Based on the Revelations thus received the Promised Messiah (Boundless blessings of God be on him) has alluded to the following characteristics of a true Revelation :—

1. "Even when no other evidence has yet been forthcoming, the first characteriestic of true Revelation from God is that it is attended by such Divine Power and Blessing that this circumstance in itself most strongly and mightily attests to the fact that it is from God. It so occupies the heart of the recipient that he cannot entertain any doubt or be sceptical as to its certainty or its source, or hold it to be

(5) *Brahin-i-Ahmadiyya*, Vol. III, pp. 258-59, footnote.

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the product of his own imagination. He cannot conceive of such a revelation as proceeding from Satan, or that it might be the outcome of a disturbed stomach or brain. His soul always gives the testimony that it is based on certainty and is indeed the word of God."

2. "Secondly, divine Revelations are characterised by uncommon grandeur."

3. "Thirdly, such a Revelation comes in a mighty voice and strength."

4. "Fourthly, it is attended by a delight."

5. "Fifthly, generally there appears a chain of conversation, solicitation and answer. The recipient of such Revelation prays for something and God replies to the same, and he asks and God replies. A sort of trance overtakes him at the time of God's reply, but the fact that some words were put into the mouth in a trance is not alone in itself a sign of divine Revelation, because an inspiration proceeding from Satan may also occur in such a manner."

6. "Sixthly, sometimes, such a Revelation comes even in a language not known to the recipient."

7. Seventhly, divine Revelations are characterised by divine magnetism, which first of all draws up the recipient to a world of complete retirement and consignation in the Divine Being. Then gradually increasing, an effect is produced in the hearts of the followers and then a world of men are drawn towards it and many souls, according to their capacities, are dyed deep in its colour."

8. "Eighthly, true Revelation emancipates from misconceptions and acts like a judge and is never against the contents of the Holy Quran."

9. "Ninthly, the prophecies made by a true Revelation find their fulfilment in their own place and time although people may err in understanding them."

10. "Tenthly true Revelation increases righteousness, enhances moral qualities and the heart

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begins to soar higher than this world, and a deep dislike is created for sin and evil."

11. "Eleventhly, being the word of God, the true Revelation is accompanied by God's works in support and verification, and is generally pregnant with mighty prophecies which find their due fulfilment. Thus, both the words and works of God together produce a flood of certainty and man is endowed with angelic attributes, and becomes freed from the evils of the materialistic life and the pitch of worldliness."[6]

*(To be Continued)*

(6) *Nazoolul Masih*, p. 115.

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## FOUNDERS' OF RELIGIONS DAY AT CALCUTTA

The third annual Founders' of Religions Day meeting was held at 4-30 p.m. on Sunday the 7th December, 1941, at Wellington Square under the auspices of the Calcutta Ahmadiyya Anjuman in a pandal specially erected for the purpose and fitted with a microphone and loud speakers. The audience numbered over 2000 including some ladies for whom separate arrangements were made. Mr. B. C. Chatterjee, Bar.-at-Law presided.

In course of his stirring address Mr. Chatterjee stated :—Believe me, I speak from the deepest part of myself when I say that the Salvation of India waits upon the joint efforts of the Ram Krishna Mission and the Ahmadiyya organisation in her cause. Both these bodies have the same catholicity of outlook, the same deep-grained reverence for the different faiths professed by mankind.

Mr. Chatterji deplored the unfortunate communal tension in the country and quoted various references from the Quran and the Hindu Scriptures pointing to the underlying unity pervading the two systems.

Khan Bahadur Abul Hashem Khan Choudhury, M.A., B.T., Retired Divisional Inspector of Schools, traced the history of the Founders' of Religions Day meeting as a sequel to the Prophet Day meetings initiated by the present leader of the Ahmadiyya Movement as a means for bridging the gulf and cementing the bonds of unity between the Hindus and the Muslims through cultural and religious understanding. The speaker appealed to the youth of the country to learn a lesson from the conflagration that was devastating the western world and accept the Prophet of the present age, the founder of the Ahmadiyya Movement.

In course of a stirring speech, Mr. Niyog, Publicity Officer, Corporation of Calcutta, said that he could not understand why men, being creatures of the same God, should fly at one another's throat. In different ages,

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stated the speaker, prophets appeared as the embodiment of the rays of God's mercy. Reject one ray, and you reject the Sender, God. When you reject Muhammad, peace and blessings of Allah be on him, you reject God. A scientist does not reject a truth because it was discovered by a Negro. The speaker admired the noble attempt of the Ahmadiyya Movement at this dark hour. In conclusion he exhorted the audience to acknowledge all scriptures and religions as true.

Speaking on the teachings of Sri Krishna, Prof. Tulsidas Kar, M.A., Honorary Secretary, Bengal Theosophical Society, drew the attention of the audience to the stress laid in the Gita on *action* based on self-sacrifice and renunciation. The speaker further observed that Prophets always came with a message suited to their age, there being no distinction between a Prophet and a Prophet. He paid eloquent tributes to the Ahmadiyya Movement for organising such an All-Religions Day meeting and exhorted other communities to emulate this noble example and invite members of every community to speak on their respective religions to pave the way for communal unity.

Speaking on Jesus Christ, Mr. J. K. Biswas, M.A., J.P., Retired Presidency Magistrate, Calcutta, drew the attention of the audience to the principles of the Fatherhood of God and Brotherhood of Man as preached by Jesus, and said that the nations of the west had failed to assimilate this message of love and peace, as was evident from current events. He opined that the religious-minded people of India were more competent to assimilate this message of love and peace preached by Jesus.

Speaking on Muhammad, peace and blessing of Allah be on him, Maulana Zillur Rahman, Ahmadi Missionary, dwelt on the universal character of the Prophet's message calling upon all nations of the earth to form one indivisible brotherhood, worshipping one true God, respecting and reverencing the Prophets of all religions. The speaker then explained how the political and economic problems of the day could be

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be denied; light and darkness, thus, are constantly shedding their benign and evil influence respectively upon man. Ignorance of the existence of a thing does not necessarily mean the non-existence of that thing. In addition to the Universe which we can see, there are thousands of wonderous things which we can not perceive. In the Qurānic verse قل اعوذ برب الناس those doubts prompted by Shaitān are mentioned which he is raising in the minds of people in this age. The greatest and the most injurious of these is the doubt concerning the *raboobyyat* of God, in so far that, impressed by the riches of the wealthy people, many are liable to be misled into thinking that these classes and their great political and economic organisations are the sustainers of man. That is why in this passage of the Holy Qurān we are advised to seek protection with the real *Rabbinnas*. Again from the majesty and pomp of temporal rulers many begin to suppose that they have absolute power. But the only one who has absolute power—the real Lord, the real *Malik-an-Nas*—is Allah alone. Another error into which people fall is this that they set the creation of God on a footing of equality with the Creator, entertaining hopes and fears from them. The words اله الناس warn us against this danger and teach us to stamp the truth upon our mind that Allah alone is worthy of worship. These are the three dangerous doubts and the passages of the Holy Quran referred to above contain their perfect antidotes. The oringinator of these doubts is the same *Khannas* whose Hebrew name in the Torah is *Nahhash*—he who keeps himself carefully concealed when he attacks; and *he* is the subtle enemy spoken of in this Surah. It appears, from this that the *Dajjāl* too would not use open force; that his influence and pressure would work through subtler means, as is the characteristic of the attack of Christian Missionaries. It is not correct that Shaitān went in person when he went to mislead Eve. He worked then—as he works even to-day—through a suitable agent, himself staying behind in the shadows. He selects his tools and primes them up with his ideas; these tools then

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solved by the application of the principles of the holy Quran.

Swami Asangananda of the Ram Krishna Mission paid eloquent tributes to this effort of the Ahmadiyya Movement in convening such a meeting and giving opportunities to representatives of different faiths to speak on their respective religions and thus pave the way for communal peace and harmony in India. According to the speaker Hindu religion accepted all, from the staunchest monotheist down to the polytheist, Hinduism not being a kingdom but an empire of religious views, not a system but a confederation of systems. He said that Ram Krishna realised God through every religion, and all religions were therefore consistent with the principles of philosophy and science.

Speaking on Ahmad, the founder of the Ahmadiyya Movement, peace and blessings of Allah be on him, Mr. Daulat Ahmad Khan Khadim, B.L., Secretary, Calcutta Ahmadiyya Anjuman, stated that Ahmad came in fulfilment of the prophecies contained in the Quran, Hadith, the Bible, the Gita, etc. regarding the advent of a great reformer in the latter days. Ahmad, peace and blessings of Allah be on him, taught how men could attain to union with God and be in communion with Him by following in his footsteps. According to Ahmad, Jehad is intended for the establishment of religious freedom and protection of temples, churches, and synagogues and mosques alike and not for the forcible conversion of non-Muslims which was prohibited in the holy Quran. It was Ahmad who taught that Ram Chandra, Sri Krishna, Buddha, Zoroaster and Confucius are to be respected in the same way as the Prophets mentioned in the holy Quran and thus laid the foundation of religious peace in India, for which purpose Hazrat Ahmad wrote a book, entitled *The Message of Peace*, a short time before his death, which should be studied by all lovers of peace.

The meeting then terminated at about 8-30 p.m. with a vote of thanks to the chair.

D. A. KHADIM
*Secretary, Ahmadiyya Association,*
*1 Willington Square, Calcutta*

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take his place and do his work. The agent of Shaitān on that occasion must have been some such enemy of the new light that was dawning, and the paradise which was then the abode of Adam was on this very earth. Some evil person cleverly disguised the real intent and import of the idea and presented it before Adam in a desirable form.

The Promised Messiah added: The emphatic warning which God has given in the very first chapter of the Holy Qurān that the Muslims should take care lest they become of "those on whom has come the wrath of God and those who have gone astray" clearly implies a prophecy that the Muslims at some future time were to develop a resemblance with the Jews and the Christians. For an injunction of the kind which this warning contains would have been unnecessary if the Muslims were never likely to fall into these errors.

The Promised Messiah said: The whole of what was said by the Holy Prophet was *wahyee*, but the Holy Qurān was *wahyee* of a still more glorious and special kind.

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# CRITERIA FOR THE TRUE RD OF GOD—III

*Translated into English by Ibrahim Nasir from* Dars *Notes in the R. R. (Urdu)*

## Third Sign

The third sign of the pure tree mentioned above in فرعها فی السماء is that it should have its branches spreading far out into the sky. I gave above four different significances of the branches reaching into the sky. The Holy Quran holds a unique position as regards this sign and no other book shares in this excellence.

*The first* characteristic of a tree which has its branches spreading far out into the sky, as mentioned above, is that one can reach the sky by climbing up it. This speciality belongs exclusively to the Holy Quran and no other book shares it. No other book puts it forth as a claim that by observing its teaching man can reach God. The Holy Quran is the only book which claims that any person following it would reach the sky, *i.e.*, would attain the nearness of God and witness for himself heavenly phenomena. Accordingly we see that from among those who followed and acted upon the teachings of the Holy Quran there have lived such people at different times as claimed to have attained spiritual heights through this Holy Book till they reached God and became the recipients of this special blessing.

*The second* characteristic suggested by the wide spreading of the branches of the tree is that its teachings should consist of high morals, for a tall tree also signifies elevated thoughts and high morals. This characteristic is most perfectly found in the Holy Quran. Its moral teachings are so good that no other book equals it in this respect. They descend from a high to a low point. Some books have very low moral teachings. They are like the branches of a tree which

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has fallen to the ground. Other books teach of high morals but such teachings are not connected with the root. Their example is the example of a branch of a tree which is hung at a height with a piece of thread. It remains held up at a height no doubt, but one cannot climb to it. The moral teachings of the Holy Quran are such that people at all stages can follow them. The lowest man can climb higher up starting from the root and a person already at some height can progress further still. Some have criticised the teachings of the Holy Quran in this connection. Objecting, for instance, to its teaching regarding punishment they say that such things go to teach low morals to its followers. They do not even consider that people of low morals cannot be corrected without such teachings. Some get corrected through punishment and others through forgiveness. Some stand at the stage of عدل (justice), others at احسان (kindness), while still others at the stage of ایتائی ذی القرابی *i.e.*, those who do good with the natural inclination of a mother for her child.

A religion which does not include these things in its teachings deprives them from high morals; or, as we might put it, deprives one part of them from salvation. In short the Holy Quran in this respect also holds a most prominent position.

*The third* characteristic suggested by the branches spreading far into the sky is that it should have a very large number of branches. A tree which has its branches reaching to the sky will not only have high branches but will have them in very large numbers. The Holy Quran in this respect also holds a distinguished position. Its teachings embrace so many different meanings that human wisdom is astounded. It is a small book, even smaller than the Gospels, yet it throws light on so many different subjects that even books a thousand times bigger do not discuss so many subjects. When we look for its teachings concerning worship we find them discussed in a fullness that covers even the minor details. If we look to it for

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guidance in the matter of our dealings, our needs are satisfied comprehensively. The sciences of moral philosophy, sociology, politics, economics, prophecies, theology, mysticism, jurisdiction, scholastics and the philosophy of all sciences with their details are to be found treated in the Holy Quran so completely that one needs no other book on these subjects. This is a vast subject for fuller treatment of which the reader should turn to *the Teachings of Islam* and *Ā'ina-e-kamālāt Islam* by the Promised Messiah and to my work *Ahmadiyyat or the True Islam.*

*The fourth* characteristic of the pure tree suggested by the branches reaching into the sky is that it should have the shade spreading to a very great distance. A tree which has its branches running high and spreading wide has a big shade. The pure word, too, has this quality that a large number of people can come under its shade; *i.e.*, it is a source of comfort to the people of different dispositions. Just as it has the characteristic of taking people at different stages of morality to the heights of morality, so should it have the quality of giving comfort to the people of different inclinations and dispositions. This quality, too, is to be found most perfectly in the Holy Quran. The dispositions of people vary. Some are born with certain powers and inclinations while others come with quite different powers and inclinations. A perfect Book must find the means of giving solace to all these different people. It is a special feature of the Holy Quran that it does not ignore any of the natural desires of man nor does it crush them. In other books of religion the natural desires of man have been termed as sins and all stress has been laid on crushing them. The Holy Quran, regarding them as means of attaining human perfection, has stressed their rectification and warned against their suppression. Just as we see that in the matter of driving a cart, neither the person who kills his horses can hope to succeed in his purpose, nor the one who leaves them free; only he succeeds who after giving them a proper training puts them before the cart. So does the Holy Quran. After correct-

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ing human desires it finds the means of comfort for people of all dispositions. It does not prevent a mild man from acting mildly, nor does it prohibit a harsh man from harshness ; it rather advises both of them to use these qualities at the proper place. It does not regard food, dress, marriage, the earning of money, and the making of houses as sins. It teaches us to adopt the golden mean and to keep within proper limits. This is the reason why all natures can be corrected through it and there is no human being who cannot sit under its shade.

## Fourth Sign

The fourth sign of a pure tree mentioned above is that it should be ever ready with its fruit. According to this sign the first characteristic of the word of God would be that it should always bring forth the best of its fruits. This would mean that such people should be found from among those who observe and act upon its teaching as would be a living example of its teachings. It is for this reason that instead of توتی لاکل the phrase توتی اکلہا has been used. By applying the pronoun to the 'tree' it has been suggested that the characteristics of the fruit ought to be exactly the same as those of the tree. The qualities which the tree possesses must all be found in its fruits also. They should be 'tayyab', should have the power of creating firm roots and should have the power of spreading far into the the sky.

This quality too is to be found in the Holy Quran —or I would say that the Holy Quran is unique in regard to this quality. Those who observe and act upon its teachings fully, attain through them spiritual heights and become the Quran Incarnate. It is to this quality that the *Hadith* کان خلقه القرآن refers, *i.e.* if you want to see the morals of the Holy Prophet, find them in the Holy Quran. All those teachings which have been given in the Holy Quran and all those high qualities which have been stated in the Holy Book can be seen in the Holy Prophet (may the peace and bless-

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